Dishabituation Installation:

I'm interested in engaging visitors in a process of making more sense-able and more detect-able the relationships between spaces and the "vibrant bodies" (human and otherwise) within them (from Bennett). This installation will ask visitors to consider what it means to un-install norm-ed/normate ways of being, and how we can do that through sensing or speculating space differently.

The oblique strategies deck we played with earlier in the semester is perhaps one way we dishabituate from our processes of research, and, by extension, professionalization, institutionalization, etc. Obstructions do something similar as a way we play with process to map new routes through a project. Dishabituation is another way I think we can re-orient ourselves to research and scholarly processes, but I think it's especially ripe for an intervention via installation due to its relationship to the sensorial.

The word dishabituation, or, as a verb, dishabituate, comes from psychology, and refers to the process of "restoring a behavioral response that has become weakened by habituation" (quoting Google's AI here… yikes). Basically, our brains learn how to filter out stimuli that we know how to encounter. Stimuli we're habituated to might be certain noises we experience often, smells we become "nose blind" to, etc. Dishabituating, or re-orienting our familiarity with and response to stimuli, can be done in a bunch of different ways, many of which include introducing variables that change how we experience environments we're habituated to. I'm curious about how dishabituation could be channeled for use in rhetorical inquiry, and help me answer some of the questions I have about un-installing, reorienting, and making more sense-able our environment.

Part of the exigence for this project is about dishabituating from the norms of professionalization that can hold us back from doing work that touches the real world/real selves/etc. I'm thinking about the ways we inhabit a research environment, and how difficult it can be to move out of and away from conventions that don't serve our personal values and agendas (but can be so tempting for some, and even necessary for survival for others). Since starting at UT, I've been interested in understanding how fields operate institutionally (which also means conservatively), and I wonder if installation rhetorics can provide a route towards dishabituating from these systems and re-attuning ourselves towards the work we want to be doing.

-Where do I experience feeling/being installed?
How can I speculate towards a reality that is plural, in-motion, always verbed, resistant of curation?
How can I dis-habituate?
How can I access the non-curated?

Maybe have a variety of sensory tools available…
Ear plugs?
Clothes that aren't yours?
Moving space… like wave light or bubble machine?
Kaleidoscope…
Sit upside down
Surprising scents?
Be assigned a condition to inhabit in the space… if you were an alien, what would you experience?
Diffraction glasses
Jingle bells on shoes

Are vibrant bodies' communications and relationships fundamentally extra-linguistic?

I think something that runs through each of my obstructions this semester has been a process of dishabituating… from my research process, from my expectations of time and use-value, from the kinds of questions I usually ask, etc.

Cups over ears
lighting/projecting
Sounds
Jingles – Marie Watts (invitation, Indigenous practice, pedagogy)

Rhetorical energetics – digital rhet, environmental rhet, tech writing

Rhetorical energetics – book project… maybe a slide?
Challenges to infrastructurral invisibility
More on the wall, or slower?

Approaching infrastructure as necessarily affective
Slower! Louder?

Yang impressing bodies

Scope 3 and dashboard stuff confusing… doing too much?

→ seed keywords and name them as keywords